

day, when you can carry away nothing.—*Guy de Roke.*

THE *Guardian* remarks: It is difficult, without a large induction of instances, to realize the way in which Scottish Presbyterians have in times past lived upon Anglicanism. Illustrations meet us at every turn. Thus Dr. Chalmers some half a century ago gave a course of lectures on Bishop Butler's *Analogy*, and throughout cited none but Anglican divines. The present Moderator of the Assembly of the Scottish Establishment, Principal Tulloch, possesses a positively alarming acquaintance with Anglican theology; and we cannot make out that he cares much for any other. Then again we had always until recently imagined that in the really high-toned tales published in the early decades of this century by Mrs. Brunton, who was the wife of a Presbyterian minister, we had a resume of Presbyterianism *pur et simple*. Lately, however, on reading one of the clever and interesting articles, on *Our Female Novelists*, in course of publication in *The Ladies' Edinburgh Magazine*, we find that even here we had been mistaken. In that paper, we are told on the highest authority—that of Mrs. Brunton's husband—"She took great pleasure in investigating, with such help as she could command the evidences of the Christian faith; and Butler's *Analogy* and Paley's *Horæ Paulinæ* were studied again and again. Among her favorite books of a different class were the *Whole Duty of Man*, Jeremy Taylor's *Holy Living*, Baxter's *Saint's Rest*, the Book of Common Prayer, and Bishop Wilson *On the Lord's Supper*." Of this spiritual

food all but the *Saint's Rest* is furnished by Anglican divines. Can we even imagine any English Churchmen living in like manner on the writings of Scottish Presbyterians?

THE following from the Bishop of Carlisle expresses a truth which we fear even those within the Church do not estimate at its proper value:—

"They who were within the Church knew how very much the newspaper accounts of internal squabbles necessarily exaggerated the facts. They knew that there was among them a vast amount of substantial unity, and a prevalence of peace and brotherly love, which to the eyes of most of them almost eclipsed the phenomena which indicated a different state of things; but they could not expect those without to know these things as they knew them, or to make allowance for them. To them the Church presented a scene of discord and brotherly hatred and party spirit which might well make them doubt whether they would improve their spiritual condition by casting in their lot with them. Would to God we could all bear in mind this terrible result of contentions and jealousies. Who would wish to join the Church of England if he believed it to be represented either by the *Rock* on the one hand or by the *Church Times* on the other?"

## STYLES OF ENGLISH ARCHITECTURE.

NORMAN prevailed from 1066 to 1154. Its characteristics are round-headed doors and windows, heavy pillars and zig-zag ornaments.—(Example, Nave, Rochester Cathedral.)

TRANSITION, 1154 to 1189. Same, but with pointed windows. (Example, Choir, Canterbury Cathedral.)

EARLY ENGLISH, 1189 to 1272.—